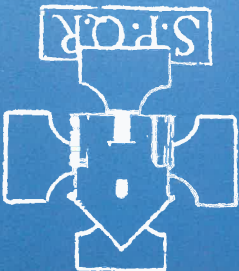


The fort of Othona
and the chapel of
St. Peter-on-the-wall
Bradwell-on-Sea
Essex



Bishop's Commendation

This is a very special place. Over 1300 years ago St Cedd and a small community of Christians built this Chapel to be a place of prayer and worship, as they brought the good news of Jesus Christ to the people of Essex. Today, people continue to visit this place to be still, to pray, and to seek the living God. As you spend time in this simple chapel, I hope that this guide book will enable you to understand something of the great story that lies behind it, and the great God who is worshipped here.

JOHN CHELMSFORD

June 2000

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The fort of Othona
and the chapel of
St. Peter-on-the-Wall
Bradwell-on-sea
Essex

H. Malcolm Carter

Bradwell-on-sea

Bradwell is a quiet, secluded village, on the southern bank of the estuary of the Blackwater, where it joins the sea. Most villages are remarkable for the two kinds of building: parish church, and manor house or castle. Bradwell not only has both church and houses of interest, but this ancient Saxon chapel of St. Peter-on-the-wall, built by St. Cedd on the western wall of the former Roman military station of Othona.

This isolated chapel of St. Peter-on-the-wall, has stood as a place of Christian worship for over one thousand three hundred years.

Place of Pilgrimage

Each year on the first Saturday in July, Christians make an annual pilgrimage to this place, the deepest living root of the church in this country. St. Cedd, who built this chapel in the AD 654, was invited by King Sigbert to bring the good news of Jesus to the East Saxons. The Chapel still stands to this day as a witness to the same message, as relevant to our lives today as ever before.

Othona: history

THE ROMAN EMPIRE reached its greatest extent under the Emperor Trajan (A.D. 89-117), and before long the tide began to turn, so that by the end of the third century the barbarians were pressing on the frontiers by sea as well as by land. An officer was appointed, called the Count of the Saxon Shore (Comes Litoris Saxonici), to guard both sides of the narrow seas against the Saxon and Frankish pirates. One Carausius¹ was probably the first of these Counts: he had an extraordinary career. He was a Belgic coastal pilot, a barbarian from the Low Countries, who entered the Roman service and showed great skill as an amphibious commander. After he received his appointment as Count, he was accused of letting a pirate fleet into the Channel, and then relieving it of its plunder on the return journey. The Emperor Maximian condemned him to death, but he escaped with his fleet to Britain, where the Legions joined him. He successfully defended his dominions for seven years until he was murdered in 293 by one of his officers, and the Emperor regained his lost province soon after.

The half-circle of forts from the Wash to the Isle of Wight – the Forts of the Saxon Shore² – are probably in the main the work of Carausius. It is suggested that he built them with an eye to Roman attacks rather than barbarian raids,³ but in any case, for more than a century after his death their function was to defend our south-eastern coasts against the Saxons.

They were garrisoned not by regular legionaries but by tribesmen recruited on various parts of the frontier. One of these forts, Othona, with which Bradwell is generally (but not quite certainly)⁴ identified, held a force of auxiliaries called Fortenses – the Limen Fortensis was in North Africa,⁵ though it is likely that by the end of the fourth century some degree of local recruitment had been introduced. These horsemen served also on Hadrian's Wall in the north. Camouflaged scout-boats watched the shores and kept touch with the Count's headquarters at Richborough and Boulogne.

Of the nine or ten forts, some have disappeared. Others, such as Richborough and Pevensey, show impressive remains, and Porchester is nearly complete. There is little to see above ground here at Othona, but the strategic position is full of interest. On a coast intersected by many creeks inviting invasion, a long clay ridge runs eastward to the shore, the only point where main land meets open sea without intervening marshes between Thames and Colne.

Hundreds of coins have been unearthed⁶ which show fairly exactly the period of occupation up to the time when the Imperial government broke down in Gaul, the mints stopped work, and we no longer have a coinage to go by. We do not know, consequently, how long these defences were manned or what part they played in the long struggle between the Romano-Briton and Anglo-Saxon.

The Saxons, when they came to settle, were not the men to neglect so useful a landing-place, backed by a road,⁷ and it was doubtless the good communications that attracted St. Cedd. In his time the walls must have already been ruinous, since it was practicable to block the principal entrance with the chapel, though great masses of walling remained for centuries.⁸ Bede called this place *Ythancestir*.⁹ The scribe of *Domesday Book* wrote it *Effecestra*¹⁰ and tells us that there was a fishery here, and saltpans. But the monk *Randulphus Niger*,¹¹ writing a century later, records the destruction of the former 'city' by the sea. We read in the *Anglo-Saxon Chronicle* of a great and disastrous tide at *Martinmas* 1099,¹² and this, perhaps, is the date that marks the end of *Othona* as anything more than a rural estate and a church.

Matthew of Paris refers to *Ithanacestre*¹³ in his chronicle in the middle of the thirteenth century: after this, the last echo of the Roman name dies away. *Bradwell Quay* was built at the old *Hæflice*¹⁴ landing-place before the end of the thirteenth century – perhaps long before. The introduction of large flocks of sheep along the coast and the clearing of forest inland tended to move the population westward. And there the people, descendants of Briton, Roman, Fortensian, and Saxon, lived in a new settlement clustered round a new church, and there they still live.

Coin of Carausius, probably minted in Colchester



Othona: the fabric

OTHONA,¹⁵ like most of the Saxon Shore forts, was a nearly square enclosure. Rather more than half has been eroded by the sea, leaving about three acres. The walls were 12 feet thick, the corners were rounded, and there were horseshoe-shaped bastions at the north-west corner, between this and the chapel, probably also between the chapel and the south-west corner, and at the south-west corner itself. The bastions were built solid, like those at Burgh Castle,¹⁶ where they are socketed for ballistae, the artillery of the ancient world. It has been suggested that some of the bastions were added after the first building as the pressure of invasion increased, just as the defences of Richborough, an older and larger fort, were progressively strengthened. Outside the wall was a fosse or moat, perhaps partly tidal on the south side, about 40 feet from the wall on the north and west sides, and 25 feet wide. A trench was dug across the wall and fosse in 1947.¹⁷ Although it was difficult to determine the precise section of the fosse, thirteenth- and fourteenth-century pottery was found 3 feet down, 50 feet from the wall, and Roman material at 8 feet, suggesting a long period of gradual filling in.

No masonry is visible above the surface except for a section of wall on the south side near the cottage. Here a characteristic alternation of four courses of stone with three of bonding tile can be seen, with an offset of tile at the foot to bring the wall out to the concrete foundations. The ditch here is wide and deep and comes up almost to the wall, unlike the ditch on the west side. The eastern front must have been occupied by a quay, like that at Porchester. There is no trace of a gate where one would expect it, facing the road inland. It is therefore naturally assumed that the chapel covers its foundation. There was probably a postern-gate in the north wall.

Round the chapel was the graveyard,¹⁸ with the Saxon settlement mainly towards the quay on the eastside, which has been washed away – Saxon finds have been few.

The site was excavated in 1864,¹⁹ very systematically for the period, by Mr. F. Chancellor and the owner, Mr. Oxley Parker. There was then a fragment of rubble walling on the edge of the shore and the footings of the chapel porch were still standing. A series of trenches was dug from wall to wall in the hope of finding foundations, without result. A number of small objects was turned up, many of them domestic relics of the Roman and Saxon settlements – pottery, brooches, a cameo finger-ring, a Frankish throwing axe.²⁰ Bones of deer

and wild cattle speak of hunting in the forest. A second-century brooch and pottery have been found from a settlement earlier than the fort, and from here or elsewhere in Bradwell a piece of late Bronze Age 'ring money',²¹ suggesting a far older history than any of we know of.

The last section of the Othona Fort Roman wall still seen above the surface.



St. Peter's: history

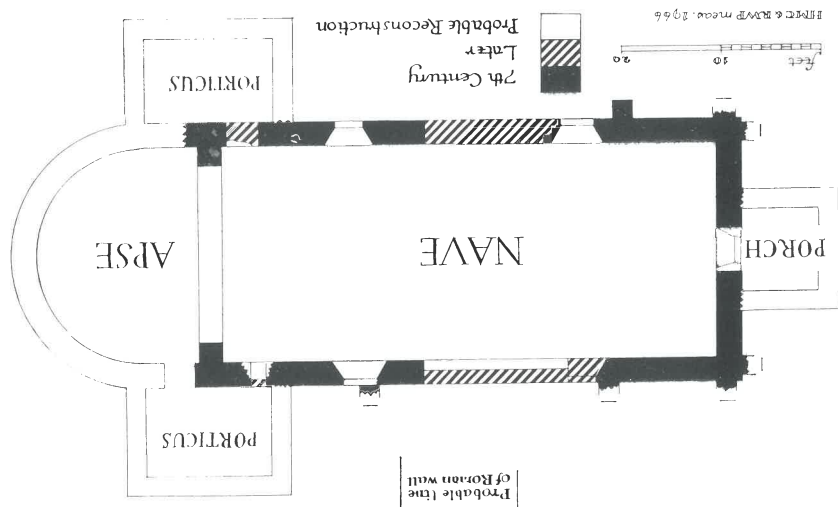
THE CHAPEL of St. Peter-on-the-Wall, simple as it at first appears, is of great interest, partly from its age — it is perhaps the oldest church in England of which so much remains — and partly as the sole monument of the short-lived Anglo-Celtic Church of the East Saxons.

In A.D. 405, five years before the fall of Rome, St. Patrick carried the Gospels to Ireland. During two centuries of anarchy and confusion on the continent, the Celtic Church developed in a hard school of poverty and adventure, cut off from the mingled politics and theology of the Mediterranean world. In 563 St. Columba crossed to Scotland, where Christianity has earlier penetrated beyond the Wall and was still remembered. He settled on Iona, and in 635 Aidan, one of the monks of his foundation, crossed the country to Northumbria and there founded the island monastery of Lindisfarne.

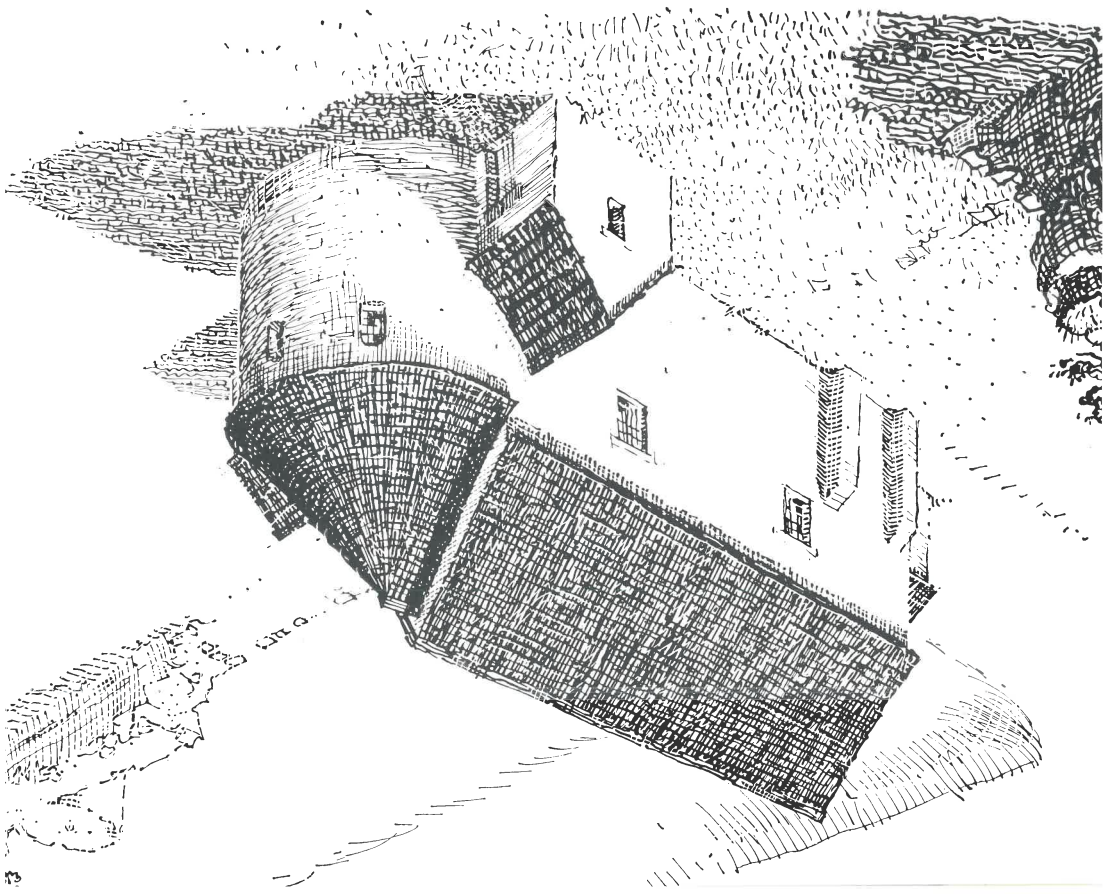
The Celts have been reproached by Bede²² for their failure to evangelise the Saxon invaders. Had history allowed them to reply, they might have remarked on the Saxon reluctance to learn from a people they despised and had defeated, and it was perhaps to avoid this difficulty that Aidan trained twelve young Englishmen as missionaries. One of these was Cedd,²³ and after considerable success in the Midlands he was sent south in answer to an appeal from our King Sigbert. In 653 he landed, as I suppose, on the quay of the old Roman fort of Othona, and travelled the kingdom of the East Saxons. After returning to the north for consecration as bishop, he came south again and built churches here, at Tilbury, probably at Prittlewell,²⁴ perhaps at Mersea, and at other places whose names are now lost.

In 664, when the key differences between the Roman and Celtic churches (in particular the dating of Easter) were debated at the Synod of Whitby,²⁵ Cedd, who acted as interpreter, adhered to Canterbury and to Rome, and the authority of the Celtic Church retreated northward. Much of its outlook and practice, however, remained, and the spirit of the Celtic church, its integrity, its mysticism, and its love of nature,²⁶ has contributed a strand to the complex pattern of English life ever since. It may be thought that those who use the bird-watchers' cottage near-by are perpetuating the Celtic heritage as well as those who use the chapel.

St. Cedd's principal foundation was a community, at once missionary and monastic, here at St. Peter's, which may be considered the first cathedral of Essex. He made another, a monastery at Lastingham, in a valley of the



St. Cedd's church — a reconstruction



Yorkshire moors. His wooden church there was soon rebuilt²⁷ but still shows some Saxon works.²⁸

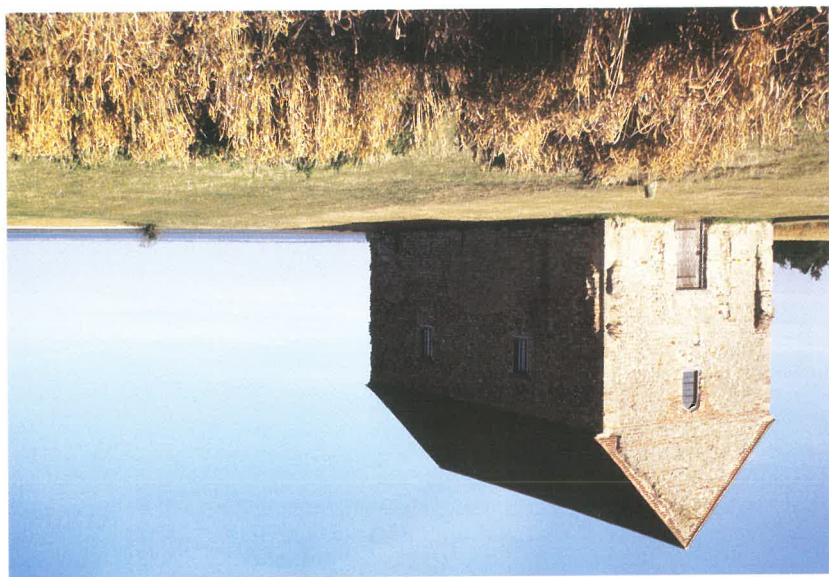
St. Cedd died of plague at Lastingham in October 664, and when his people at Bradwell learnt that he would visit them no more, thirty of them journeyed up the coast, and all but one, a boy, shared his end.

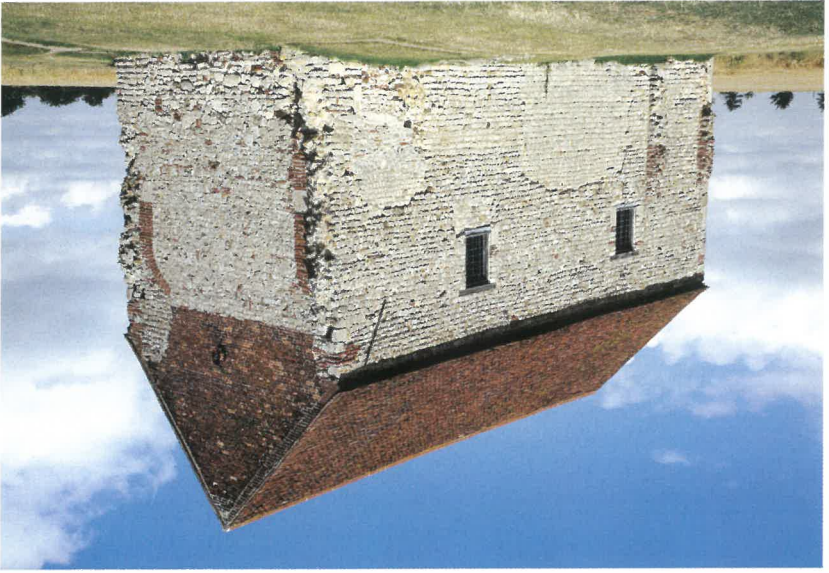
Soon after, Essex was taken into the diocese of London, and St. Peter's became a minister, the chief church for the surrounding country. Southminster was probably so named in relation to it.²⁹

No later record of the monastic foundation remains. It can hardly have survived the Danish raids in so exposed a situation. But in time the church returned to use, and when, long after, a new church, now in Bradwell village, was built, St. Peter's became a chapel-of-ease to it. In 1442 a large gathering of local clergy, who met to make a report on St. Peter's for the Bishop of London,³⁰ said that they did not know when it was built or who built it. It had at that time a chancel, a nave, and a small tower (which had been added above the porch) with two small bells in it. The chapel, they said, had been burnt. The chancel was repaired by the Rector, and the nave by the parishioners. It was then a chapel-of-ease to Bradwell and the Rector found a priest to say Mass on Sundays, Wednesdays, and Fridays, but these services were suspended for three days if there was a public preacher or funeral or Nuptial Mass in the parish church.

We do not know how long these services were continued. The building was still a chapel-of-ease at the end of the sixteenth century.³¹ The little tower was long used as a beacon, and some time in the next century the chancel was pulled down and the nave turned into a barn. St. Peter's, which for a thousand years had served man's spirit, came to serve his bodily needs, until the time came when Essex remembered her past. When a new interest began to be taken in the building, its owner, Mr. C. W. Parker, put it under trustees for the Diocese (the Provost and Chapter of Chelmsford Cathedral), and it was reconsecrated by the Bishop of Chelmsford on 22 June 1920. Most of the restoration work on the Chapel since that time has been carried out under the supervision of Mr. Laurence King, F.R.I.B.A.

In recent years St. Peter's Chapel has been the focus of an annual pilgrimage, one of the chief events of the diocesan year, and the place is crowded with pilgrims as St. Cedd would wish to see it. The Othona Community (near-by but out of sight) holds services here daily from July to September, whose worshippers come from many different races and denominations.





On Easter eve 1964, the jubilee year of the Chelmsford Diocese, the Bishop lit the Paschal candle from which a light was taken, first to the cathedral and thence to each parish in the diocese, symbolising the spread of Christianity from its ancient beachhead.

St. Peter's: the fabric

ST. PETER'S is one of the half-dozen seventh-century churches generally known as the Kentish group,³² churches built on Roman sites, largely out of reused Roman material, and apsed in the continental manner. There was no tradition of masonry building in the Celtic north, and the Saxons, coming lands ill-furnished with stone, used wood as their natural building material, and were very skilful in their handling of both wood and metal, as can be seen from the Sutton Hoo ship burial not many miles away, and nearly contemporary with St. Peter's.

The date of building can be fixed with some probability within quite narrow limits. St. Cedd was Bishop from 654 to 664. It is likely that he would have built a small wooden church on his arrival from the north³³ — he may never have seen a church of stone — and replaced it with the present building as his acquaintance with Kent developed. The close resemblance in plan to Reculver (founded in 669) is evidence for his contact with the south, though the arrangement of doorways to which I refer later suggests, perhaps, a deviation from the western orthodoxy of Canterbury. On the other hand it is less likely that so considerable a building, calling for outside technical direction, would have been undertaken when the East Saxon Church was reorganised from London after the plague of 664, and the importance of Bradwell must have been much diminished. We can deal only in probabilities, but to date St. Peter's about the middle of St. Cedd's episcopate is consistent with such facts as we have.

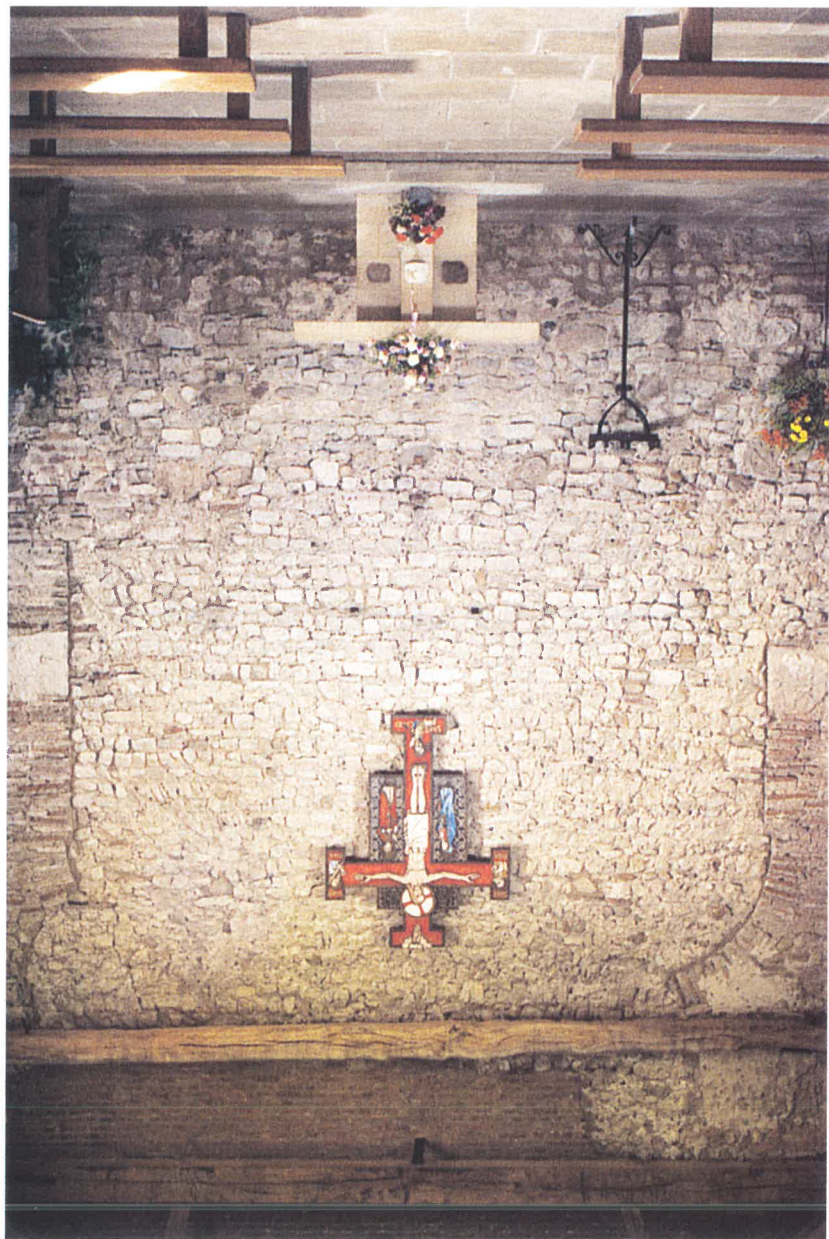
The chapel, as we see it today,³⁴ measures 49½ by 21½ feet internally. The walls are 2½ feet thick (the eastern a little thinner), so that externally it is twice as long as wide. As the ground level has risen and the walls are still about 24 feet high, the nave may have been planned as, externally, a double cube. It is built mainly from reused Roman materials. The buff-coloured jumps are separata from the London Clay. The light-grey stone is Kentish ragstone

with some honeycoloured tufa limestone also found in Kent mainly seen inside. There is some pinkish oolitic limestone from the north-east, and numerous Roman bonding tiles, particularly in the arch-heads and buttresses. It is remarkable that this building shows so little sign of movement or cracking on soil where these things so often occur unless a concrete raft is first laid down. This is accounted for if it rests on the roadway and foundations of the Roman gate, producing a ground-plan unusually long for the period, and perhaps explaining the odd placing of buttresses.

It is best to walk round the church outside first. It originally consisted of a nave, which remains, a round-ended chancel or apse, two small side chambers called porticus, and a porch at the west end. The apse, which can still be traced on the ground, was stilted by 6 feet — that is, the curve was struck from a point 6 feet east of the end of the nave. One would expect a cube-shaped altar at the centre of the arc, and a bench round the wall for the clergy, with the bishop's throne — his cathedra or see — in the middle. The walls are about 4 feet lower than those of the nave, and the sockets to hold the ends of the wall-plates are visible. The apse was divided from the nave by arches of which the outermost springs can be seen in the east wall. They are turned in a single course of Roman tile. They are without impost but are set back about 3 inches at the point of springing.

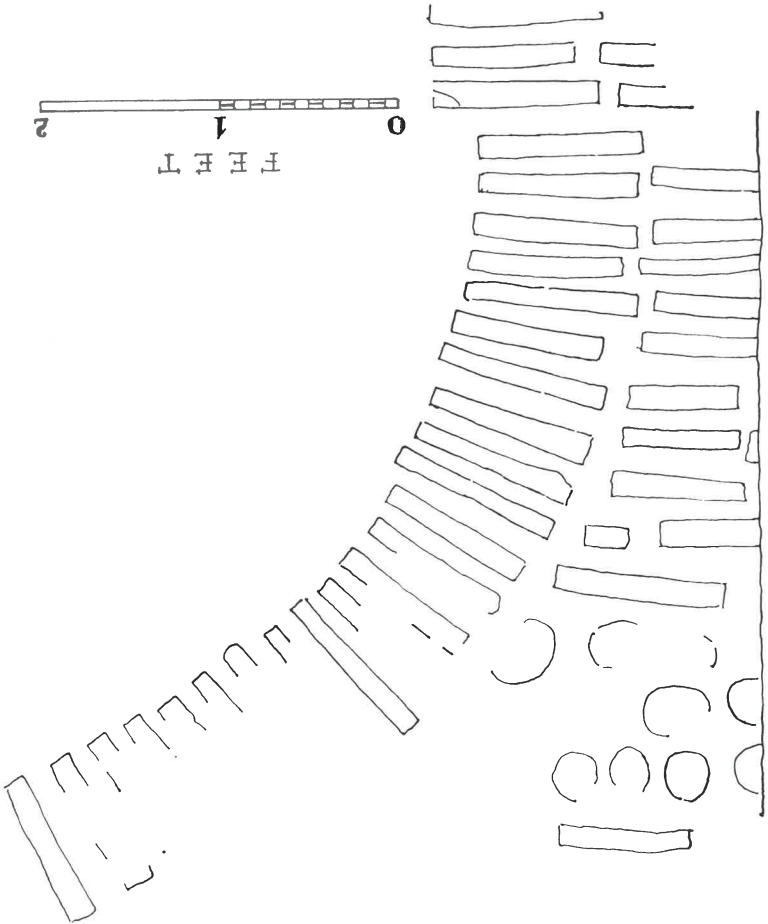
It has been generally supposed that there were three arches carried in two tall columns. When, however, the segment on the north side (less remains on the south) is measured, it is clear that it is part of an arch of about 8 foot span, which is the width one would expect had there been only two arches. Yet a double chancel arch would be strange indeed. It might be impossible to find a parallel example, though it is true that the middle archway of the three at Reculver was originally blocked by a very large stone cross. The only explanation that suggests itself is that Bradwell may have been a double monastery, for men and women who lived in separate buildings under the same head, and worshipped in separate parts of the same church. Such houses, of which Whitby was one, were well known in the east and in the Celtic church. The nave would be divided by a screen or curtain, and the double chancel-arch would be logical enough. Support for such a hypothesis might even now rest below the present floor.

The Reculver pillars, preserved in Canterbury Cathedral crypt, appear to be reused Roman columns from some temple or public building, but have



capitals which look like crude adaptations of Byzantine rather than Western. This need not surprise us: in the seventeenth century there must have been numerous clever Greek refugees scattered over western Europe by the recent Muslim conquests, able to do such work themselves or to train others. Perhaps they taught the Saxons to mix the hard mortar (unsurpassed for centuries)³⁵ which enabled them to build their un-buttressed towers and high thin walls in

North-eastern arch-springing — measured drawing



safety. And the internal diagonals of St. Peter's are the same to an inch, evidence of skilful setting-out, while many later Saxon and Norman architects seemed unable to make a right-angle.

The north porticus, called the *prothesis*, was a sacristy in which the sacramental vessels and church treasures were kept. It was entered from the apse, and the western jamb of the door, an upright slab at the north-east corner, can be seen. The south porticus, or *diakonicon*, was used for the offerings of the people and was entered from the nave. This asymmetrical arrangement was logical, and was known in the East and in North Africa, but seldom or never in the West, except, probably, for the much earlier Romano-British church at Silchester.

When St. Peter's was in use as a barn the arcade was walled-in and two large doorways cut in the north and south wall. These have since been filled with masonry. The western porch has gone, though one can see the marks of its bonding to the west wall. The usual Saxon roofing materials were thatch and shingles – a few measurements make it clear that with a roof pitched to the same angle as that of the nave there would be no room for the great thickness of thatch between the ridge and the window-sill above. It is reasonable to conclude that shingles were used throughout. The buttresses are interesting in several ways besides their placing. They are all well bonded into the wall and are evidently original, though they slope at the top like medieval buttresses. But the corner buttresses are set a few inches from the actual corners, which rise between them – setback buttresses, as they are called – and none like them has survived earlier than the Conquest in this country.

The west doorway was blocked before the restoration, and the doorhead has been renewed.

The interior has a great but homely solemnity. There is little detail. The roof, all but one tie-beam, was renewed in 1947. The floor is also modern but below it are three of four older floor levels.³⁶ The west window is not quite correctly centred. It is well built in Roman-bonding tiles. High in the south wall there are two splayed rectangular windows, original but much restored, and in the north wall one, and a second blocked. If one examines the masonry of the walls, it will be seen to change slightly in character at about 8 feet, and perhaps again higher up, probably marking the end of each season's work. Seven feet from the west end in the south wall is a worked stone which looks like a piece of classical drapery.

Near the east end of the north wall is a shattered recess, once a window

embasure, which from its position must have been made after the demolition of the north porticus. Before the restoration it has been roughly filled in with brick on the outside face, where one can still see a slight variation in the restored stonework. At the rear of the embasure, high up, there is a small area of plaster, about 8 inches by 6, part of the soffit of the rear arch. On it there are a few lines in red ochre, part of a crudely painted pattern of scroll-work, which may be as early as 1200, the only undoubted bit of medieval work in the building.

It is curious how little as been added to St. Peter's once it was first built, at the moment when three great Christian cultures, of the East, of the West, and of the North, met on this remote headland. It is perhaps because of this that St. Peter's has retained intact some of the serenity and faith brought by those old northern men over the sea from Lindisfarne.

The Chapel Altar

The Chapel Altar was consecrated, at the Bradwell Pilgrimage, on 6th July 1985 by the Bishop of Chelmsford and the Bishop of Brentwood. The three stones set in the supporting pillar represent the three other communities involved in St. Cedd's ministry.

The left stone is a gift from Holy Island, Lindisfarne. St. Cedd was trained at Lindisfarne by St. Aidan, apostle of the North. Cedd came to preach the Gospel to the East Saxons at the request of King Sigbert.

The centre stone is a gift from the Island of Iona. The Celtic mission in Britain began here. St. Columba founded a monastery where missionary monks were trained. These included St. Aidan who was later sent to Lindisfarne.

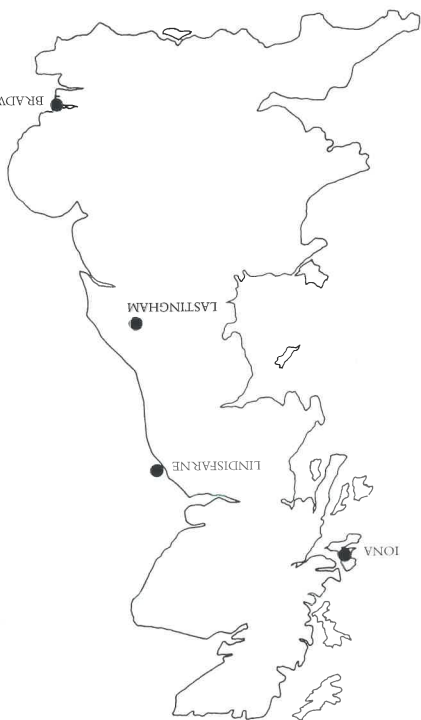
The right stone is a gift from Lastingham. Bishop Cedd left Bradwell to build a monastery at Lastingham, in the Yorkshire Moors. He died of the plague at Lastingham in October 664 A.D.

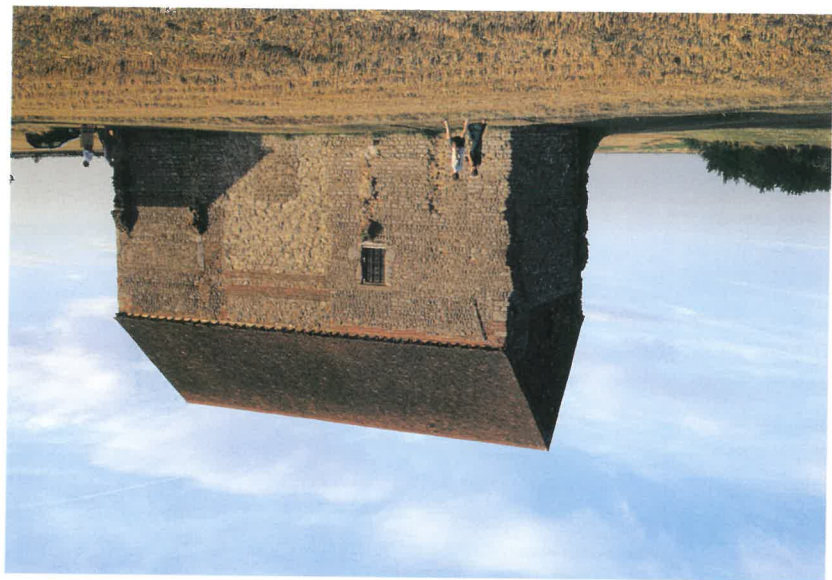
BRADWELL-ON-SEA

LASTINGHAM

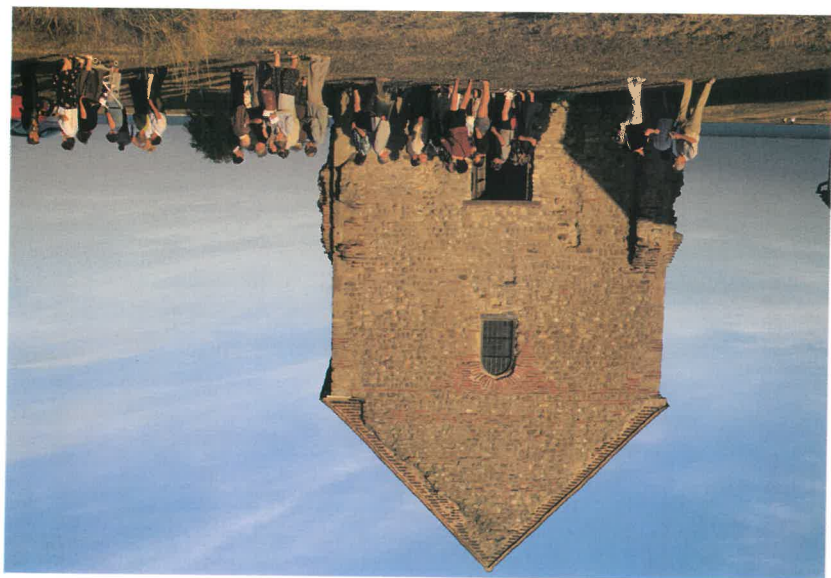
LINDISFARNE

IONA





Summer Evening Services



Appendix

SINCE THE TIME of Camden, it has generally been assumed that Bede's *Ythan*cester is an Anglo-Saxon rendering of *Othona-Castra*. The plain man may think this identification is so self-evident as to put the onus of proof on anyone who disagrees. But the disintegration of words of one language to form part of another do follow certain rules, which the present example does not quite obey. In 1922 an Oxford scholar, W.H. Stevenson,³⁷ deciding for this reason that any connection with *Othona* was actually impossible, derived *Ythan* from *Uthi* or *Unthi*, a Germanic work meaning billow. Soon after this however, the Swedish philologist, R.E. Zachrisson³⁸ fully accepted the identification of our fort with *Othona*, considering that the difficulties would be overcome if we assume an intermediate form, *Othonia*, and pointing out a parallel metamorphosis in the Anglo-Saxon Chronicle's rendering of *Andrede*scaster for *Anderida*, another Saxon Short fort (Revensey).

In 1936 his compatriot, Professor R. Elkwall,³⁹ in a passage which may be thought unduly hypothetical, cautiously derived *Ythan* from *Yppan*-, the genitive of a personal name, *Yppa* or *Yppe*, which is not known certainly to have existed. Writing at the same time as Elkwall, Dr Reaney⁴⁰ accepted Zachrisson's view.

What is the plain man to make of all this? He can have no opinion on the finer points of philology, but he may feel them to be at a discount without a certain knowledge of the manner of speech of the Fortensians, and more reliable sources than we possess. He may be content to identify *Ythan*ceaster with *Othona* – but not quite certainly.

A topographical argument supports this conclusion. Most of the Roman fort names have been more or less satisfactorily identified with known sites. If *Othona* was not Bradwell, the most favoured candidate is Walton Castle, formerly three miles east of Felixstowe and destroyed by the sea in the eighteenth century. The Saxons often remembered Roman place-names, and, if Walton was *Othona*, it is unlikely that Bradwell, a few hours sail away, would have been given so similar and confusable a name as *Ythan*ceaster.

Notes

1. Wroth, in *Dictionary of National Biography*.
2. Haverfield & Wheeler. *Victoria County History of Kent*, III, 13.
3. Lewin. *Archaeologia*, XLI, 427; and White, in Cottrell. *Roman Forts of the Saxon Shore*, 1964.
4. See Appendix.
5. *Victoria County History of Essex*, III, 53 et seq.
6. *Victoria County History of Essex*, III, 54 et seq.
7. Margary. *Roman Roads in Britain*, 1955. I, 221.
8. Camden. *Britannica*. Ed. Holland, 443.
9. Bede. *Ecclesiastical History*, III, 22.
10. *Victoria County History of Essex*, I, 453.
11. R. Nigter's *Chronicle* in Camden, ed. Gough, II, 43.
12. *Anglo-Saxon Chronicle*. Laud MS., 1099.
13. Reaney. *Place-Names of Essex*, 210.
14. *Fleet of Fines in Essex*, II, 53.
15. *Victoria County History of Essex*, III, 53-5, on which this section is based.
16. *Victoria County History of Suffolk*, I, 287-8.
17. Excavation by Maj. J. G. S. Brinson and Roman Essex Society.
- 18 & 19. *Archaeologia*, XLI.
20. See Collection in Colchester Castle Museum.
21. Franks Bequest. *British Museum*.
22. Bede. *Ecclesiastical History*, II, 2.
23. Bede. *Ecclesiastical History*, Book III, chapters 21, 22, 23 and 25 are our only sources for the life of St. Cedd, and these only in the latin MSS. He was never officially canonised, and no churches were dedicated to him until modern times, perhaps because he was too closely identified with the Celtic Church until the last few months of his life.
24. Johnston. *Essex Arch. soc. Transactions*, n.s., 20, 328.
25. Bede. *Ecclesiastical History*, III, 25, latin MSS. Only: There is an oblique reference to it in the *Anglo-Saxon Chronicle*.
26. Chadwick. *The Age of the Saints in the Celtic Church*.
27. Bede, III, 23, '... when a stone church was built...'
28. Taylor & Taylor. *Anglo-Saxon Arch.*, 372.
29. Reaney. *Place-Names of Essex*, 225.
30. Guildhall Library MSS. 9531-6.
31. Norden. *Description of Essex*, 1594. Camden Society, 1840. Hall. *English Society in the Elizabethan Age*, 1902. Illustration.
32. Peers. *Archaeological Journal*, 58, 402.
33. For Celtic preference for timber see Warren. *Liturg and Ritual in the Celtic Church*, 85.
34. This account is largely based on the Royal Commission's Report and on Taylor & Taylor.
35. Taylor & Taylor. *Anglo-Saxon Arch.*, 7.
36. Correspondence for entirely in the hands of the late Rev. H. J. Coker.
37. Colchester Castle. *Essex Arch. Soc. Transactions*, XVII, 199.
38. Zachrisson. *Skriptor*.
39. Ekwall. *Oxford Dictionary of English Place-Names*, 1924.
40. Reaney. *Place-Names of Essex*, 211.

